7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

135

which is henceforth regarded as of extreme value.

The Black No-su are not all of them territorial magnates, but we believe all the poorer ones farm their own land, and even these, as a rule, own a few slaves who do all the work for them. Some of the White No-su are free at the present time. The Black class assert that all the White were originally slaves, and that in the case of those who are now free, either they themselves or their parents escaped at some previous time from their masters.

The masters of these unfortunate slaves have absolute control over them, and manage all their affairs. The girl slaves he marries to other men's male slaves. The lot of these unfortunate people is hard beyond description. Being looked upon as of little more value than the cattle they tend, the food given to them is often inferior to the corn with which the master's horse is fed. The cruel beatings and torturings they have endured have completely broken their spirit, and now they seem unable to exist apart from their masters. Very seldom do any of them try to escape, for no one will give them shelter, and the punishment awarded to a recaptured slave is so severe as to intimidate the most daring. These poor creatures are born in slavery, married

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Lolo AE4

566 in slavery, and die in slavery. It is not uncommon to meet Chinese slaves, boys and girls, 566 563 in No-su families. They have either been kidnapped and sold, or their parents, unable to nourish them, have bartered them in exchange for food. Their purchasers marry them to White No-su, and their lot is cast among the slave class. The heart of the missionary is wrung with anguish sometimes as he thinks what cruelty and wretchedness exist among the hills and valleys of that benighted district. Even there, however, light is beginning to shine, for some adherents of the Christian religion have changed their slaves into tenants, thus showing the way to the solution of this difficult problem.